

# The St. George Union.

"IN UNION, IS STRENGTH."

VOL. I.

ST. GEORGE, UTAH, JAN., 1881.

NO. 13.

## THE ST. GEORGE UNION.

PUBLISHED MONTHLY

BY

J. W. CARPENTER,  
Editor & Proprietor.

Terms; Fifty Cents per Annum.

### ST. GEORGE BUSINESS DIRECTORY.

#### ST. GEORGE HOTEL.

NEXT DOOR TO POST OFFICE.

MEALS REASONABLE.

JOHN PYMM, PROPRIETOR

ALSO

AGENT FOR AND DEALER IN

Fish Bro's. Wagons, Timbers, Plows, Reapers  
& Mowers, Extras, &c., &c.

#### ST. GEORGE POTTERY.

JOHN EARDLEY, Manufacturer.

I am now manufacturing a FIRST CLASS ARTI-  
cle and guarantee it to be superior to any manu-  
factured in the Territory. Will supply all Co-  
operative Stores on Commission, or very cheap for  
cash at 90 days. Orders solicited from all Stores  
between Beaver and Bunkerville.  
12-131

WARREN HARDY,  
MACHINIST, MILLWRIGHT, WOOD AND  
IRON TURNING, SCROLL & OTHER  
SAWING, CHOPPING ALL  
KINDS OF GRAIN &  
GRINDING SALT.  
Mill and shop and North Street, east of  
town, St. George, UTAH.

EDWIN T. RIDING,  
CUSTOM BOOT & SHOE MAKER  
ST. GEORGE, UTAH.

R. G. McQUARRIE,  
CARPENTER & BUILDER,  
ALSO DEALER IN  
FURNITURE.  
ST. GEORGE, UTAH.

J. W. CARPENTER,  
GENERAL JOB PRINTER  
AND  
BLANK BOOK MANUFACTURER,  
St. George, Utah, Box 361.

#### C. P. OLSEN, WATCHMAKER AND JEWELER.

TUNING AND REPAIRING ALL KINDS OF  
MUSICAL INSTRUMENTS.  
ALL WORK WARRANTED.  
Next door to Post Office. St. George, Utah.

#### JAMES BOOTH, PHOTOGRAPHER.

Is now operating half a block EAST of the  
COURTHOUSE, ST. GEORGE, UTAH,  
from 8 to 4, week days only. Prices Reasonable.  
Work EQUAL to ANY made EAST or WEST. Canaan  
and Factory pay taken at Cash rates,  
Viewing a Specialty.

CARPENTER'S BROOMS  
ARE SOLD AT  
St. George Co-operative Store.

RUBBER NAME & BUSINESS STAMPS MADE  
BY J. W. CARPENTER.

### The Old Year and the New.

—§—

The sad old year he is wrinkled and gray,  
And he enters the tomb of time to day.

He has gathered the fruit of hope and despair,  
And the leaves are ripe in his frosted hair.

Before the rise of to-morrow's sun  
His work will end and his race be run.

But he holds in his horny hands a child  
Dimpled and fair and undefiled.

'Tis the bright New Year who will open his eyes  
On the scenes of earth with a glad surprise.

He is fair as a dream of fairy-lands,  
And the buds of promise are in his hands.

On the face of the child that is ushered in  
There is never a trace of sorrow or sin.

And the Old bends over the New to say;  
"Thus it was with ME ON MY NATAL DAY."

### Talking and Doing.

—o—

It is easy to talk—it is hard to do:  
We can all of us talk, but can we all do?  
There is a very wide difference between the two—  
They who talk the most, the least they do.  
The man who starts off with a policy in view,  
And works with his might, is the one that can do.  
He's respected by his neighbors, is honest and true,  
Is always employed and has plenty to do.  
The man who dallies and talks and loafs,  
Is eat up, more or less, with worms and moths;  
Has nothing to eat nor clothes to wear,  
With children ragged and almost bare:  
His hands are weak, have no power of grasp,—  
Ne'er begins his work till work hours are past.  
Give us the man who is willing to toil,  
Either at the bench or tilling the soil,  
Or any occupation [that seemeth him good,]  
If it is honest—gives him clothes and food.  
So may we all, in the glad New Year,  
Work and prosper—have none but God to fear!  
J. W. Carpenter.

#### Seven Versions of the Lord's Prayer.

The following specimens of the Lord's prayer, in  
the style in use at various periods, will exhibit the  
changes which our vernacular has undergone since  
its formation, six centuries ago.—

A. D. 1258.—Fader ure in heune, halewilde  
beoth thi neune, cumen thi kunericee the wille  
beoth idon in heune and in erthe. The euerych  
dawe bried gif ous thilk dawe. And vorzif ure  
dettes as vi vorzifen ure dettours. And lene ous  
aought into temptation bot delyvor ous of evel.  
Amen.

A. D. 1300.—Faidir our in heuene, Haledy by  
thi name, thy kingdom come, Thi wille be don as  
in heuene and in erthe, Oure urche dayes bred  
give us to-day. And forgiue us our dettes, as we  
forgiue our dettours. And lede us not into tempta-  
tion, Bote delayvere us of yvel. Amen.

A. D. 1380.—Our Fadir that art in heunes hal-  
lowid be thi name, thi kindome come to, be thi  
wille don in erthe as in heune, geve to us this day  
our breed, our other substances, forgiue to us our  
detties as we forgaue to oure dettours, lede us

not into temptation, but delyuer us from yeul-  
Amen.

A. D. 1534.—Our father which art in heaven,  
hallowed be thy name. Let thy kingdom come.  
Thy wyall be fulfilled as well in earth as it ys in  
heaven. Geve vs this daye our dayly breede.  
And forgiue vs our trespases, even as we forgiue  
our trespacers. And leade us not into temptation  
but delayver vs from evel. For thyne is the king-  
dome and the power and the glorye forever.  
Amen.

A. D. 1582.—Our fahter which art in heaven,  
sanctified be thy name. Let thy kingdom come.  
Thy will be done, as in heaven, in earth also.  
Giue vs to day our super substantial bread. And  
forgiue vs our dettes, as we also forgiue our detters.  
And lead vs not into temptation, but deliuer us  
from evil. Amen.

A. D. 1611.—Our father which art in heaven,  
hallowed be thy Name. Thy kingdom come.  
Thy will be done as in heaven. Giue vs this day  
our daily bread. And forgiue vs our debts as we  
forgiue our debtors. And lede vs not into tempta-  
tion, but deliuer vs from euil. For thine is the  
kingdom, and the power, and the glory forever.  
Amen.—(Deseret News.)

Stop that Boy!—A cigar in his mouth, a  
swagger in his walk, impudence in his face, a  
care-for-nothingness in his manner. Judging  
from his demeanor he is older than his father,  
wiser than his teacher, more honored than the  
mayor of the town and higher than the President.  
Stop that boy! he is going too fast; he don't see  
himself as others see him; he don't know his  
speed. Stop him ere tobacco shatters his nerves;  
ere pride ruins his character; ere the loafer mas-  
ters the man; ere good ambition and manly  
strength give way to low pursuits and brutish  
aims. Stop all such boys! They are legion; the  
shame of their families, the disgrace of their towns,  
the sad and solemn reproaches of themselves.

The common Mullein, regarded as but a  
common coarse weed in this country, and so com-  
mon in fields as to often prove a nuisance, is culti-  
vated in England for its beauty. A writer in the  
Gardener's Chronicle says that it "is well worth  
the attention of both amateur and professional gar-  
deners." It seems that it is known in England by  
the common name of "Aaron's Rod." There are  
two reasons, says this writer, why it should be call-  
ed by this name. First, the Romans dipped the  
stems in tallow and burnt them at funerals. Second-  
ly, the simple spike is long, cylindrical, and on it  
is a quantity of densely packed, very large, hand-  
some golden-yellow flowers. The stem is five feet  
high. The flowers, when dried in the sun, give  
out a fatty matter, which is used in Alsace as a  
cataplasm in the hemorrhoidal complaints. Form-  
erly the plant was called barbasum, from barba,  
meaning a beard, an allusion either to the shaggy  
nature of its foliage, or else to two of the five sta-  
mens, which are hairy. A syrup made of mullein  
leaves and molasses is recommended as a certain  
cure for colds on the lungs.—Florida Dispatch.

In twice two hundred years the Bear  
The Crescent will assail:  
But, if the Cock and Bull unite,  
The Bear will not prevail.

But mark! in twice ten years again,  
Let Islam know and fear,  
The Cross shall stand, the Crescent wane,  
Dissolve and disappear.